

ing let slip, men should lose the commodities granted by Heaven."

By the act of a wicked man the heathen festival of Sunday has now ascended the throne of the Roman Empire. We cannot here follow its history through the long ages of papal darkness and apostasy. But as we close, we cite the words of Mosheim respecting this law as a positive proof that up to this time, as shown from the fathers, Sunday had been a day of ordinary labor when men were not engaged in worship. He says of it:—

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been."—Mosheim, century 4, part ii. chap. iv. sect. 5.

This law restrained merchants and mechanics, but did not hinder the farmer in his work. Yet it caused the day to be observed with greater solemnity than formerly it had been. These words are spoken with reference to Christians, and prove that in Mosheim's judgment, as a historian, Sunday was a day on which ordinary labor was customary and lawful with them prior to A. D. 321, as the record of the fathers indicates, and as many historians testify.

But even after this the Sabbath once more rallied, and became strong even in the so-called Catholic church, until the Council of Laodicea A. D. 364 prohibited its observance under a grievous curse. Thenceforward its history is principally to be traced in the records of those bodies which the Catholic church has anathematized as heretics.

SCRIPTURE REFERENCES.

THE object of this work is to assist the reader in the study of the sacred Scriptures. It cannot be expected that in so small a work all the subjects introduced will be explained. We only state propositions, and cite those texts of Scripture which prove them. The reader is referred to publications issued at the office of the REVIEW AND HERALD, Battle Creek, Mich., for a full explanation of the principal subjects here introduced.

THE SCRIPTURES.

1. The Scriptures are a revelation to man, and may be understood.—Deut. 29 : 29 ; 2 Sam. 23 : 1-3 ; Dan. 9 : 2 ; Matt. 4 : 4 ; 24 : 15 ; Rom. 10 : 17 ; 15 : 4 ; 2 Tim. 3 : 15-17 ; 2 Peter 1 : 19 ; Rev. 1 : 3.
2. The Scriptures should be searched.—Isa. 8 : 20 ; Luke 16 : 29 ; 24 : 25 ; Acts 17 : 11.
3. Power and excellency of the divine word.—Ps. 12 : 6 ; 19 : 7-11 ; 111 : 10 ; 119 : 9, 99, 104, 105, 130, 140 ; Prov. 30 : 5, 6 ; Jer. 23 : 28, 29 ; John 17 : 17 ; Eph. 6 : 17 ; Heb. 4 : 12 ; 1 Peter 1 : 22.

THE SECOND ADVENT.

1. Christ will appear the second time.—John 14 : 1-3 ; Acts 1 : 9-11 ; Titus 2 : 13 ; Heb. 9 : 28 ; 10 : 37 ; James 5 : 8, 9 ; 1 John 3 : 2 ; Rev. 1 : 7 ; 22 : 20.
2. Christ's coming will be personal and visible.—Matt. 24 : 27, 30 ; Mark 13 : 26 ; 14 : 62 ; Acts 1 : 9-11 ; 1 Thess. 4 : 16 ; 2 Thess. 1 : 7, 8 ; Titus 2 : 13 ; Rev. 1 : 7.

3. The saints will receive their reward at Christ's coming.—Ps. 50:3-5; Matt. 13:40-43; 16:27; 25:31-34; John 14:1-3; 1 Cor. 4:5; 15:52-54; Phil. 3:20, 24; Col. 3:4; 1 Thess. 4:16-18; 2 Tim. 4:1, 8; Heb. 9:23; 1 Peter 5:4; 1 John 3:2; Rev. 22:12.

4. The saints will then ascend to Heaven.—John 13:33, 36; 14:1-3; Rev. 15:2; (compare Rev. 4:2, 6).

5. At Christ's coming the sinners then living will be destroyed.—Matt. 13:24-30, 37-43; Luke 17:26-30; 2 Thess. 1:7-10; 2:7, 8; Rev. 19:11-21.

6. At Christ's coming the earth will be made desolate.—Isa. 6:8-11; 13:9; 24:1-3, 18-20; Jer. 4:20-27; 25:31-33; Zeph. 1:2, 3, 14-18; 3:6-8; Rev. 19:11-21.

7. The righteous are to know when Christ's coming is near.—Joel 1:14, 15; 2:1; Matt. 24:32, 33; Luke 21:25-32; 1 Thess. 5:1-4; Heb. 9:23; 10:25; Rev. 14:6-14.

THE RESURRECTION.

1. The resurrection of the dead is taught in the Old Testament.—Heb. 11:17-19; Mark 12:26, 27; Luke 20:37, 38; Job 14:14, 15; 19:25-27; Ps. 16:10, (compare Acts 2:31); Ps. 17:15; 49:15; Isa. 26:19; Jer. 31:15-17; Eze. 37:12-14; Dan. 12:2; Hosea 13:14.

2. There will be two resurrections, one of the just, the other of the unjust.—Luke 14:14; John 5:28, 29; Acts 24:15; 1 Cor. 15:22, 23; Phil. 3:10, 11; Heb. 11:35; Rev. 20:4-6.

3. The resurrection of the righteous takes place at Christ's coming.—John 6:40, 44, 54; 1 Cor. 15:51-54; 1 Thess. 4:16, 17.

4. The resurrection of the unjust is one thousand years after this.—Rev. 20:4-6.

5. The reward of the righteous depends on the coming of Christ, and the resurrection.—Jer. 31:15-17; Eze. 37:

11-14; Matt. 16:27; Luke 14:14; Acts 23:6; 24:15; 26:6-8; 1 Cor. 15:16-19, 32, 51-55; Phil. 3:20, 21; Col. 3:4; 1 Thess. 4:13-18; Titus 2:13; Jas. 5:7, 8; 1 Peter 5:4; 2 Peter 3:3, 4, 11-13; 1 John 3:3; Rev. 11:17, 18; 22:12.

SIGNS THAT SHOW CHRIST'S COMING NEAR.

1. See proofs above that the righteous will know when it is near.

2. The prophecy of Daniel fulfilled.—The prophecies of Daniel chapters 2, 7, and 8, which reach to the end of this dispensation, are all fulfilled except the very closing specifications. The Empires of Babylon, Medo-Persia, Grecia, and Rome, have successively arisen and passed away as foreshown. The fifth universal empire, which is God's everlasting kingdom, is immediately impending. All that remains to be accomplished is, that the image be smitten upon the feet by the stone cut out of the mountain, chapter 2:34, 44; that the beast be slain, and his body given to the burning flame, 7:11, 26; or that the little horn, which has waxed exceeding great, be broken without hand. Chap. 8:25. For a full explanation of this subject see works on Daniel, for sale at the Office of the REVIEW AND HERALD, Battle Creek, Mich.

3. The words of Christ relative to the signs in the sun, moon, and stars, are fulfilled:—

(1) The sun shall be darkened.—Matt. 24:29; Mark 13:24; Luke 21:25; Rev. 6:12.

"In the month of May [the 19th], 1780, there was a very terrific dark day in New England, 'when all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived—'men's hearts failing them for fear; that the Judgment day was at hand, and the neighbors

all flocked around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379, of Am. Tract Society—Life of Edward Lee*. See also Pres. Dwight, in "Historical Collections;" Gage's "History of Rowley, Mass.;" Sears' "Guide to Knowledge;" Stone's "History of Beverly."

(2) And the moon shall not give her light.—Matt. 24: 29; Mark 13: 24; Luke 21: 25; Rev. 6: 12.

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage, "to the Historical Society." See also *Portsmouth Journal*, May 20, 1843, and "Stone's History of Beverly."

(3) And the stars shall fall from heaven.—Matt. 24: 29; Mark 13: 25; Luke 21: 25; Rev. 6: 13.

Professor Olmstead, of Yale College, speaking of the extent of the falling stars of 1833, says, "It was such as to cover no inconsiderable part of the earth's surface."

The *Rockingham* (Va.) *Register*, called it "a rain of fire."

The *Journal of Commerce* said "three hundred miles this side of Liverpool, the phenomenon was as splendid as here."

For fuller quotations from history, and further proofs

that the darkening of the sun and moon was fulfilled in the notable dark day and night of May 19, 1780, and that the sign of the falling stars was fulfilled Nov. 13, 1833, see "Brief Exposition of Matthew Twenty-four," for sale as above.

4. A great spiritual declension among professing Christians.—Matt. 24: 11-13; 1 Tim. 4: 1, 2; 2 Tim. 3: 1-5; 4: 3, 4;

5. The prevalence of mockers and scoffers, ridiculing the doctrine of the Second Advent.—2 Peter 3: 3, 4; Jude 17, 18.

6. Cry of peace and safety among Christian professors.—Matt. 24: 48-51; 1 Thess. 5: 3; Isa. 56: 10, 12.

7. Likeness of the times to the days of Noah and Lot.—Matt. 24: 37-39; Luke 17: 26-30.

8. Spirit of covetousness, and heaping up of earthly riches.—Luke 21: 34-36; 2 Tim. 3: 2; Jas. 5: 1-5.

SPIRITUALISM.

1 Ancient Spiritualism.—Gen. 3: 4; Ex. 22: 18; Lev. 19: 31; 20: 27; Deut. 18: 9-12; 1 Sam. 28: 6-10; 1 Kings 22: 20-23; 2 Kings 23: 24; 1 Chron. 10: 13; Isa. 19: 3; Matt. 4: 24; 8: 28-34; 9: 32, 33; 10: 1; 12: 22; 15: 22-28; 17: 14-18; Acts 5: 16; 16: 16-18; 19: 13-17; Eph. 6: 12; 2 Peter 2: 1.

2. Modern Spiritualism predicted by the prophets, and a sign of the times.—Isa. 8: 19, 20; Matt. 24: 23, 24; 2 Thess. 2: 9-12; 1 Tim. 4: 1; 2 Tim. 3: 6, 7; Rev. 13: 11-14; 16: 13, 14; 18: 2. See "Nature and Tendency of Modern Spiritualism," for sale as above.

INHERITANCE OF THE SAINTS.

1 The land was promised to Abraham.—Gen. 12: 7; 13: 14, 15; 17: 8; 26: 3, 4; 28: 13.

2. He has not possessed it.—Acts 7:5; Heb. 11:8, 9, 13, 39.
3. The faithful are heirs with him.—Gal. 3:7, 9, 29; Rom. 4:16.
4. The promise embraces the earth.—Rom. 4:13; Heb. 11:13; Ps. 37:11; Matt. 5:5; Prov. 11:31; Ps. 115:16.
5. The earth, cursed for sin, will be redeemed.—Gen. 3:17, 18; Eph. 1:13, 14; 2 Pet. 3:13; Isa. 45:17, 18; Rev. 21:1, 5.

It will be seen by former reference that the saints will be taken up to heaven at Christ's second coming, and that the earth will be desolate—without an inhabitant. We find in the Scriptures but one time for the removing of all the inhabitants of the earth, viz., at the second advent, when the wicked are all destroyed, and the saints caught up in the clouds to meet the Lord in the air. From this point, a period of one thousand years is measured off before the resurrection of the wicked, which is the period that the saints remain in the city above, until the time of the renewing of the earth for their eternal abode, which cannot take place until after the second resurrection.

THE MILLENNIUM.

MILLENNIUM signifies one thousand years, and is used in reference to the period between the two resurrections, mentioned in Rev. 20. The doctrine called the temporal millennium declares that before the second advent there are to be one thousand years of the spiritual reign of Christ, in which the gospel will be universally known, and will triumph over all forms of error, and all men become truly pious, holy, and happy, under its influence—that wars will cease, and civil rulers will then all be

maintainers of peace and righteousness. Scriptural objections are offered to this view as follows:—

1. The parable of the wheat and tares, as explained, by our Lord, teaches that the children of the Wicked One are to continue with the children of the kingdom till the end.—Matt. 13:24-30, 37-40.
2. The little horn, or papacy, is to prevail till the Judgment.—Dan. 7:18, 21, 22; 2 Thess. 2:1-8.
3. The last days, not glorious, but perilous.—2 Tim. 3:1-9; 4:3, 4; 1 Tim. 4:1, 2; Matt. 24:11-14; Luke 18:8.
4. At the period of the second advent of Jesus Christ, the state of the world will be as in the days of Noah and Lot.—Matt. 24:37-39; Luke 17:26-30; 2 Tim. 3:13.
5. The Scriptures represent the way to life as narrow and difficult, and the road to death, broad and easy, with no intimation of a reverse during one thousand years of probationary time.—Matt. 7:13, 14; Luke 12:32; 12:24.
6. The redeemed shall come out of tribulation.—John 16:33; Acts 14:22; 2 Tim. 2:12; 3:12; Rev. 7:9-15.
7. The Saviour did not promise his ministers that all should believe their word.—Matt. 10:25; John 15:19, 20; Acts 15:14.
8. The hope of the church is the second coming of Christ, and the resurrection of the just, and not the conversion of the world.—Titus 2:13; Col. 3:4; 2 Tim. 4:6-8; 1 Thess. 4:13-18; 1 Pet. 5:4; 1 John 2:28.

THE SANCTUARY.

"And he said unto me, Unto two thousand and three hundred days, then shall the Sanctuary be cleansed." Dan. 8:14.

The subject of the Sanctuary is the center of the grand system of redemption through Jesus Christ. It gives a definite idea of the mediation of Christ in both the holies of the heavenly Sanctuary, and explains the nature of the disappointment of Adventists in 1844. For a clear and full exposition of this important theme, see works treating upon it for sale at the REVIEW Office, Battle Creek, Mich.

1. The Sanctuary is not the earth.—Ex. 15:17; Lev. 21:12.

2. It is not Palestine.—Josh. 24:26; Ps. 78:54.

3. It is not the church.—Dan. 8:13. This text shows that the Sanctuary is distinct from "the host," which is the church.

4. The earthly Sanctuary was built by the children of Israel.—Ex. 25:8, 9; 36:1-7; 2 Chron. 20:8.

5. It was made after a pattern.—Ex. 25:9, 40; 26:30; 27:8; Num. 8:4; Acts 7:44; Heb. 8:5.

6. It had two apartments—the Holy and Most Holy.—Ex. 26:33, 34; Lev. 21:22, 23; Heb. 9:1-7.

7. The priests ministered in it.—Ex. 28:41, 43; 29:30; 35:19; Lev. 4:6, 7, 16, 17; 10:1-4; 16:2-19, 32, 33; 17:5, 6; 21:10-12; Num. 18:1-5; 1 Kings 8:6-11; 2 Chron. 26:16-20; Luke 1:8, 9; Heb. 9:1-7; 13:11.

8. It was cleansed with blood.—Lev. 4:15, 16, 18, 27-35; 16:14-19; Ex. 29:36, 37; Eze. 45:18, 20; Heb. 9:22, 23.

9. It was destroyed.—Dan. 9:26. [For fulfillment, see Josephus, book vi., chap. iv., sec. 5.]

10. That was a type or figure of the Sanctuary of the new covenant, which is in Heaven.—Heb. 8:1-5; 9:23, 24; Ps. 102:19; Jer. 17:12.

11. The heavenly Sanctuary is like the earthly in that, (1) It has a service of priesthood.—Heb. 6:19, 20; 8:1-5; 9:24; 10:19-21. (2) It has two holy places.—Heb. 9:24; Ex. 26:31-35, with Rev. 4:1, 2, 5; 11:19. (3) It is cleansed.—Dan. 8:14. This text must refer to the true or heavenly Sanctuary; for the earthly was destroyed long before the 2300 days (years) had expired; (with blood), Heb. 9:11, 12, 23, 24. (4) It contains the law (covenant or testament).—Ex. 25:21, 22; 26:33, 34; 40:20, 21; 1 Kings 8:6-9; Heb. 9:1-4; Rev. 11:19. (5) When the glory of the Lord fills the tabernacle, or temple, there is no ministration.—Ex. 40:34, 35; 1 Kings 8:10, 11; Rev. 15:8.

12. The Most Holy place was entered only on the day of atonement.—Lev. 16:2, 12-15, 29, 30; Heb. 9:7; Rev. 11:19.

13. The atonement and cleansing of the Sanctuary are identical.—Lev. 16.

14. That the covenant of law or testament, is the ten commandments, see Ex. 31:18; 32:15, 16; 34:28; Deut. 4:13; 9:9-11; 10:4. Heb. 9:4.

15. From Rev. 15:8, we learn that when the plagues, threatened in the third angel's message, Rev. 14:9-11, and described in chap. 16, are poured out, there will be no ministration; therefore they are "poured out without mixture," as the mediation of Christ will then have ceased, and mercy will be no more offered to sinners.—Compare Rev. 22:10-12.

THE LAW OF GOD.

1. God spoke the ten commandments in the hearing of the people, and wrote them with his finger on two tables of stone.

"And the Lord spake unto you out of the midst of

the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deut. 4:12, 13; 5:22; Ex. 20:1; 24:12; 31:18; 32:15, 16; Neh. 9:13.

2. A knowledge of the principles of the ten commandments existed before they were given on Sinai. (1) Gen. 35:1-4; (2) Gen. 31:19, 34, 35; 35:2, 4; (3) Lev. 18:3, 21, 24, 27; (4) Gen. 2:1-4; Mark 2:27; Gen. 8:10, 12; 29:27, 28; Ex. 16:4, 22, 23, 25-30; (5) Gen. 9:20-25; (6) Gen. 4:8-11, 23, 24; 9:5, 6; (7) Gen. 20:5-9; 38:24; 39:7-9; (8) Gen. 30:33; 31:19, 30, 32, 39; 44:8; (9) Gen. 39:7-20; (10) The fact that the transgression of the tenth commandment must precede the violation of the eighth, and that the eighth was known, and its violation considered worthy of death, is sufficient evidence that the principle of the tenth commandment was known before the law was given at Sinai. Also, no mention is made of the violation of the third commandment in the book of Genesis; but profanity was among the sins of the nations living in Canaan before the law was given at Sinai. If those nations were ignorant of the matter of the third commandment, then profanity was not an abomination in them; for "sin is not imputed when there is no law." Rom. 5:13.

3. The law of God is a rule of action.—Eccl. 12:13; Deut. 11:18, 19; 30:15, 16; Ps. 37:30, 31; Matt. 19:16, 17; Rom. 2:13; 3:19, 20; 7:7; Jas. 1:25; 2:8-12; 1 John 3:4; Rev. 22:14.

4. It is perfect.—Ps. 19:7-9; 119:138, 142, 151; Isa. 48:18; Rom. 7:12, 14, 22, 25.

5. Unlimited in its duration.—Ps. 111:7, 8; 1 Chron. 16:15-17; Ps. 105:8; 119:144, 152, 160; Matt. 5:18.

6. Ratified by the teachings of Christ and his apostles.—Matt. 5:17-19; 22:35-40; Rom. 3:31; 1 Cor. 7:19; Rev. 12:17; 14:12; 22:14.

THE CHRISTIAN'S LAWGIVER.

1. God the Father is our lawgiver, and Christ is our advocate.—James 4:12; 1 John 2:1. But if, as some assert, Christ be our lawgiver, who is our advocate?

2. Christ was a prophet, or teacher, like Moses.—Deut. 18:15-18; Acts 3:22.

3. Moses was not a lawgiver. He did not legislate, but received words from the mouth of God, and spoke them to the people.—Lev. 24:11-15; Num. 15:32-36; 27:5-8. Like Moses, in this respect, Christ did not legislate, but taught that which the Father put into his mouth to speak to the people.—Deut. 18:18; John 5:30; 6:38; 7:16; 8:28; 12:49, 50; 14:24.

4. Christ taught obedience to the Father's law.—Matt. 5:17-19; 19:17; Rev. 22:14.

THE SABBATH.

1. The word Sabbath is found in the Scriptures (in its singular and plural forms) 168 times; 108 times in the Old Testament, and 60 times in the New Testament. In the Old Testament the word refers as many as 77 times to the weekly Sabbath, called the Sabbath of the Lord, and the remaining 31 times it is used in reference to festival days, and sabbaths of the land. In the New Testament, the Sabbath of the Lord is mentioned 59 times, and those local sabbaths, which expired by limitation and ceased at the cross, are mentioned once.

2. The Sabbath of the Lord in the Old Testament.—Ex. 16:23, 25, 26, 29; 20:8, 10, 11; 31:13, 14, 15, twice; 16, twice; 35:2, 3; Lev. 19:3, 30; 23:3, twice, 38;

24:8; 26:2; Num. 15:32; 28:9, 10; Deut. 5:12, 14, 15; 2 Kings 11:5, 7, 9, twice; 16:18; 1 Chron. 9:32; 2 Chron. 23:4, 8, twice; Neh. 9:14; 10:31, twice; 13:15, twice, 16, 17, 18, 19, thrice, 21, 22; Isa. 56:2, 4, 6; 58:13, twice; 66:23; Jer. 17:21, 22, twice, 24, twice, 27, twice; Eze. 20:12, 13, 16, 20, 21, 24; 22:8, 26; 23:38; 44:24; 46:1, 4, 12; Amos 8:5. Total, 77.

3. The Sabbath of the Lord in the New Testament.—Matt. 12:1, 2, 5, twice, 8, 10, 11, 12; 24:20; 28:1; Mark 1:21; 2:23, 24, 27, twice, 28; 3:2, 4; 6:2; 15:42; 16:1; Luke 4:16, 31; 6:1, 2, 5, 6, 7, 9; 13:10, 14, twice, 15, 16; 14:1, 3, 5; 23:54, 56; John 5:9, 10, 16, 18; 7:22, 23, twice; 9:14, 16; 19:31, twice; Acts 1:12; 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4. Total, 59.

4. Remarks on the New Testament. It was written by inspiration of God, in the Christian age, for the instruction of those who should live in this age; hence the inspired name of the seventh day of the week, in the Christian dispensation, is the Sabbath, while the next day following is simply called the first day of the week.

5. The Sabbath was instituted at creation.—Gen. 2:1-3; Ex. 20:11; Mark 2:27; Heb. 4:4.

6. It was pointed out and enforced before the law was given at Sinai.—Ex. 16:4, 22, 23, 25-30.

7. The Sabbath law is recognized in the New Testament.—Matt. 12:12; Luke 23:56.

8. Apostolic example for the Sabbath.—Acts 13:42, 44; 16:13; 17:2; 18:3, 4, 11.

9. The above texts, and also Acts 13:14, 15, 27; 15:21; show that the apostles and evangelists acknowledged the name of the Sabbath as belonging to the seventh day, in this dispensation.

Ceremonial Sabbaths in the Old Testament.—Lev. 16:31; 23:11, 15, twice, 16, 24, 32, twice, 39, twice; 25:2, 4, twice, 6, 8, twice; 26:34, twice, 35, 43; 2 Kings 4:23; 1 Chron. 23:31; 2 Chron. 2:4; 8:13; 31:3; 36:21; Neh. 10:33; Isa. 1:13; Lam. 2:6; Eze. 45:17; 46:3; Hosea 2:11. Total, 32.

Ceremonial Sabbaths in the New Testament.—Col. 2:16. The "days" mentioned in Rom. 14:5, 6, are annual feast-days. Compare with Lev. 23:24-41.

TIME TO COMMENCE THE SABBATH.

1. The Sabbath is a memorial of Jehovah's rest on the seventh day, after he had created all things in six days; hence it begins with the evening, according to the first division of time.

2. Every twenty-four-hour day begins with the evening.—Gen. 1:5, 8, 13, 19, 23, 31; Lev. 23:32; Neh. 13:19.

3. The evening begins with the setting of the sun.—Lev. 22:6, 7; Deut. 16:6; 23:11; Josh. 8:29; 10:26, 27; Mark 1:32.

FIRST DAY OF THE WEEK.

1. The first day of the week is mentioned only eight times in the New Testament, and not in a single instance is it referred to as a holy day, or Sabbath.—Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2.

2. In contrast with the above, we find the Sabbath of the Lord mentioned fifty-nine times in the New Testament, besides Rev. 1:10, which speaks of the "Lord's day," which is proved by Ex. 20:10; Isa. 58:13; Mark 2:27, to be the seventh day.

3. As the testimony of the "Fathers" is invariably

referred to in support of the first day of the week, it would not be amiss to give the opinions of Martin Luther and Dr. Clarke on these writings.

"When God's word is by the Fathers expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal-sack, which must needs spoil the milk, and make it black; even so likewise, God's word of itself is sufficiently pure, clean, bright, and clear; but through the doctrines, books, and writings, of the Fathers, it is very surely darkened, falsified, and spoiled."—*Martin Luther*.

"We should be cautious how we appeal to heathens however eminent, in behalf of morality; because much may be collected from them on the other side. In like manner we should take heed how we quote the Fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects they blow hot and cold."—*Autobiography of Adam Clarke*, Book III., p. 134.

IMMORTALITY.

The word "immortality" occurs only five times in the Bible.—Rom. 2:7; 1 Cor. 15:53, 54; 1 Tim. 6:16; 2 Tim. 1:10.

1. God alone has immortality by nature.—1 Tim. 6:15, 16.

2. Man must seek for immortality.—Rom. 2:6, 7. (Why seek for that which he has?)

3. Immortality or eternal life is the gift of God through Christ.—2 Tim. 1:10; Matt. 7:13, 14; 19:16, 17; Luke 13:3, 5; John 3:15, 16, 36; 5:39, 40; 6:40, 47, 54, 68; 17:2; 20:31; Rom. 5:21; 6:23; 8:13; 2 Cor. 2:16; 2 Tim. 1:1; Titus 1:2; 1 John 4:9; 5:11; Jude 21.

4. Immortality is to be bestowed at Christ's coming and the resurrection.—1 Cor. 15:53, 54; Luke 14:14; 20:35, 36; John 5:28, 29; 6:40, 54; 14:1-3, (compare ch. 13:33); Col. 3:4; 1 Pet. 5:4. See references on second advent.

5. Immortality or eternal life is the Christian's hope.—Ps. 16:11; 17:15; Jer. 31:17; Acts 23:6; 24:14, 15; 26:6-8; 1 Thess. 4:13-18; Titus 1:2; 3:7; 1 Pet. 1:3-5; 1 John 2:25. ("What a man seeth [hath], why doth he yet hope for?" Rom. 8:24.

6. The wicked have no promise of life.—Deut. 30:17-19; Ps. 37:1, 2, 10, 20, 38; 49:12, 20; Prov. 13:13; 16:25; Eze. 13:22; 18:4, 26; John 3:16, 36; (See definition of perish, below.) Rom. 6:21, 23; 8:6; 2 Thess. 1:7-9; 1 John 3:15; Rev. 21:8.

7. The doctrine of material immortality is a deception of Satan to lead the sinner to hope for life.—Gen. 3:4; Eze. 13:22.

NATURE OF MAN.

"Lord, what is man?" Ps. 144:3.

1. Man is mortal, or perishable.—Job 4:17; Ps. 90:5, 6; 103:15, 16; Isa. 40:6, 7; Rom. 1:23. The word rendered "incorruptible" in the last text, is rendered "immortal" in 1 Tim. 1:17, and applied also to God; man, by contrast, is declared to be corruptible or mortal. See also 1 Cor. 15:53, 54.

2. Man is made of dust.—Gen. 2:7; 3:19; 18:27; Job 10:9; 34:14, 15; Ps. 103:14; 104:29; Eccl. 3:20; 12:7; 1 Cor. 15:47.

3. His existence as a conscious being depends on the breath of life.—Gen. 2:7; 6:17; 7:15, 21-23, (margin, Hebrew, "the breath of the spirit of life," ascribed to all animals in common with man); Job 27:3; 33:4;

34:14, 15; Ps. 104:29; 146:3, 4; Eccl. 3:19; Isa. 2:22; Eze. 37:5, 6, 8, 9, 10; Jas. 2:26.

4. At death man (all classes) returns to dust, (the grave—*sheol* or *hades*).—Gen. 3:19; 37:35; 42:38; 50:5; Job 5:26; 7:21; 10:18-22; 14:10-14; 17:13, 16; 21:13, 23-26; 34:14, 15; Ps. 31:17; 49:14; 89:48; Eccl. 3:20; 9:10; 12:7; Isa. 26:19; 53:9; Eze. 37:12, 13; Hos. 13:14; Matt. 27:52, 53; John 5:28, 29; 11:17; 12:17; Acts 2:29, 31; Rev. 20:13 (margin).

5. The dead are asleep and unconscious.—Deut. 31:16; 2 Sam. 7:12; 1 Kings 2:10; 2 Kings 20:21; 2 Chron. 26:23; Job 3:11-19; 7:21; 10:18-22; 14:12, 21; Ps. 6:5; 13:3; 30:9; 31:17; 88:10-12; 115:17; 127:2; 146:3, 4; Eccl. 9:5, 6, 10; Isa. 38:18; Jer. 31:15; 51:39; Dan. 12:2; Matt. 27:52, 53; John 11:11, 14; Acts 7:60; 13:36; 1 Cor. 11:30; 15:6, 18, 20, 51; 1 Thess. 4:13; 5:10.

THE DESTINY OF THE WICKED.

"What shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17.

1. They shall die.—Eze. 18:4, 20, 24, 31; Gen. 2:17; Deut. 30:15, 19; 2 Chron. 25:4; Prov. 2:18; 5:5; 7:27; 8:36; 14:12; 15:10; 19:16; Jer. 31:30; Eze. 3:18, 19, 20; 33:8, 11, 13, 18; Matt. 10:39; John 6:50; 8:51; 11:26; Rom. 6:21; 8:6, 13; Jas. 1:15; 5:20; Rev. 20:6, 14; 21:8.

[Die: To cease to live, to expire, to de cease, to perish.—Webster.]

2. They will be destroyed.—Ps. 5:6; 9:5; 37:38; 52:5; 92:7; 145:20; Prov. 1:32; 11:3; 13:13; Isa. 1:28; Matt. 7:13; 10:28; Acts 3:23; Rom. 9:22; 1 Cor. 3:17; Phil. 3:19; 2 Thess. 1:9; 2 Pet. 2:12; Rev. 11:18.

[Destroy: To kill, to slay, to extirpate, applied to men, etc. In general, to put an end to, to annihilate a thing, or the form in which it exists. Destroyed: Demolished, pulled down, ruined, annihilated, devoured, swept away, etc.—Webster.]

3. They shall perish.—Job 20:4-9; Ps. 2:12; 37:20; 49:12, 20; 68:2; 73:27; 92:9; Prov. 19:9; 21:28; Isa. 41:11; Luke 13:3, 5; John 3:15, 16; Rom. 2:12; 1 Cor. 1:18; 2 Cor. 2:15; 2 Thess. 2:10; 2 Pet. 2:12.

[Perish: To die, to lose life, to wither and decay; to be destroyed; to come to nothing; to be blotted from existence; to be lost.—Webster.]

4. They shall go to perdition.—2 Pet. 3:7; John 17:12; Phil. 1:28; 2 Thess. 2:3; 1 Tim. 6:9; Heb. 10:39; Rev. 17:8, 11.

[Perdition: Entire loss or ruin; utter destruction.—Webster.]

5. They shall be consumed.—Isa. 1:28; 66:17; Ps. 37:20; 59:13; 104:35; Zeph. 1:2, 3; 2 Thess. 2:8.

[Consume: To destroy by separating the parts of a thing by decomposition, as by fire, etc., to destroy, to bring to utter ruin, to exterminate. Consumed: Wasted, burned up, destroyed.—Webster.]

6. They shall be devoured by fire.—Ps. 21:9; Nahum 1:10; Heb. 10:27; Rev. 20:9.

[Devoured: Consumed, destroyed, wasted, slain.—Webster.]

7. They shall be slain.—Isa. 11:4; Ps. 62:3; 139:19; Luke 19:27.

8. They shall come to an end.—Ps. 37:10-38; Prov. 10:25; 12:7; Isa. 41:11, 12; Jer. 10:24; Obad. 16.

[End: Conclusion; cessation; termination; extermination; a point beyond which no progress can be made.]

9. They shall be rooted out and cut off.—Prov. 2:22; Job 18:18; Ps 37:9, 22, 23, 34, 38; 52:5; 94:23; Luke 12:46 (margin).

10. They shall be burned up.—Mal. 4:1; Ps. 21:9; 97:3; Matt. 3:12; 7:19; 13:30, 40; John 15:6; Heb. 6:8; Rev. 18:8.

[Burn: To consume with fire, to reduce to ashes by the action of heat or fire. To burn up: To consume entirely by fire.—Webster.]

We have here presented 120 texts which explicitly declare that the wicked shall die, be destroyed, perish, go to perdition, be consumed, devoured by fire, slain, come to an end, rooted out, cut off, and burned up.

The wicked are compared to the most combustible and destructible materials, as chaff, Matt. 3:12; stubble, Mal. 4:1; tares, Matt. 13:40; branches, John 15:6; bad fish, Matt. 13:47, 48; thistle down, Isa. 17:13 (margin), which would be utterly subversive of the idea of unending life in a consuming fire.

SOUL IN THE OLD TESTAMENT.

The word soul, in the Old Testament, is translated principally from the Hebrew word, *neh-phesh*, which occurs 745 times, and is translated soul about 473 times.

NEH-PHESH.

Soul. The texts in which this word is translated soul are so numerous that we have not room for them in this tract. The reader, however, will have no difficulty in determining its use, when we state the fact that the word soul in every instance in the Old Testament comes from *neh-phesh*, with the following exceptions; Job 30:16, where soul comes from *n'dee-vah*, and Isa. 57:16, where it comes from *n'shah-mah*.

Life and lives.—Gen. 1:20, 30; 9:4, 5, twice; 19:17,

19; 32:30; 44:30, twice; Ex. 4:19; 21:23, twice, 30; Lev. 17:11, 14, thrice; Num. 35:31; Deut. 12:23, twice; 19:21, twice; 24:6; Josh. 2:13, 14; 9:24; Judg. 5:18; 9:17; 12:3; 18:25, twice; Ruth 4:15; 1 Sam. 19:5, 11; 20:1; 22:23, twice; 23:15; 26:24, twice; 28:9, 21; 2 Sam. 1:9; 4:8; 14:7; 16:11; 18:13; 19:5, four times; 23:17; 1 Kings 1:12, twice; 2:23; 3:11; 19:2, twice, 3, 4, 10, 14; 20:31, 39, twice, 42, twice; 2 Kings 1:13, twice, 14; 7:7; 10:24, twice; 1 Chron. 11:19, twice; 2 Chron. 1:11; Esth. 7:3, 7; 8:11; 9:16; Job 2:4, 6; 6:11; 13:14; 31:39; Ps. 31:13; 38:12; Prov. 1:18, 19; 6:26; 7:23; 12:10; 13:3, 8; Isa. 15:4; 43:4; Jer. 4:30; 11:21; 19:7, 9; 21:7, 9; 22:25; 34:20, 21; 38:2, 16; 39:18; 44:30, twice; 45:5; 46:26; 48:6; 49:37; Lam. 2:19; 5:9; Eze. 32:10; Jonah 1:14; 4:3. Total, 120 times.

Person.—Gen. 14:21; 36:6; Ex. 16:16; Lev. 27:2; Num. 5:6; 19:18; 31:19, 35, 40, twice, 46; 35:11, 15, 30, twice; Deut. 10:22; 27:25; Josh. 20:3, 9; 1 Sam. 22:22; 2 Sam. 14:14; Prov. 28:17; Jer. 43:6; 52:29, 30, twice; Eze. 16:5; 17:17; 27:13; 33:6. Total 30 times.

Mind.—Gen. 23:8; Deut. 18:6; 28:65; 1 Sam. 2:35; 2 Sam. 18:8; 2 Kings 9:15; 1 Chron. 28:9; Jer. 15:1; 22:27 (margin); Eze. 23:17, 18, twice, 22, 28; 24:25; 36:5. Total, 16 times.

Heart.—Ex. 23:9; Lev. 26:16; Deut. 24:15; 1 Sam. 2:33; 2 Sam. 3:21; Ps. 10:3; Prov. 23:7; 28:25; 31:6; Jer. 42:20; Lam. 3:51; Eze. 25:6, 15; 27:31; Hos. 4:8. Total, 15 times.

Body, or dead body.—Lev. 19:28; 21:1, 11; 22:4; Num. 5:2; 6:6, 11; 9:6, 7, 10; 19:11, 13; Hag. 2:13. Total, 13 times.

Creature.—Gen. 1:21, 24; 2:19; 9:10, 12, 15, 16; Lev. 11:46, twice. Total, 9 times.

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Will.—Deut. 21:14; Ps. 27:12; 41:2; Eze. 16:27.
Total, 4 times.

Appetite.—Prov. 23:2; Eccl. 6:7. Total, twice.

Lust.—Ps. 78:18; Ex. 15:9. Total, twice.

Thing.—Lev. 11:10; Eze. 47:9. Total, twice.

It is translated forty-three different ways. Besides the above, it is rendered by the various pronouns, and breath, beast, fish, ghost, pleasure, desire, etc. *Neh-phesh* is never rendered spirit.

Neh-phesh in Gesenius' Heb. Lex. is defined as follows:
"1. Breath. 2. The vital spirit, as the Greek *psuchee*, and Latin *anima*, through which the body lives, *i. e.*, the principle of life manifested in the breath." To this is also ascribed "whatever has respect to the sustenance of life by food and drink, and the contrary. Here the Eng. version often renders it by soul, but improperly."
"3. The rational soul, mind, *animus*, as the seat of feelings, affections, and emotions." "4. Concr., living thing, animal, in which is the *neh-phesh*, life."

Soul, in Job 30:15. "They pursue my soul [margin, my principal one,] as the wind," is from the Hebrew word, *n'dee-cah*, which does not occur elsewhere in the Bible. Gesenius defines it thus: "Nobility; tropically, elevated and happy state, excellency."

The word soul in the New Testament is from *psuchee*, and from that only, and occurs 105 times. It is translated soul, life, mind, heart, us, and you, as follows:—

Soul. Matt. 10:28, twice; 11:29; 12:18; 16:26, twice; 22:37; 26:38; Mark 8:36, 37; 12:30, 33; 14:34; Luke 1:46; 2:35; 10:27; 12:19, twice, 20; 21:19; John 12:27; Acts 2:27, 31, 41, 43; 3:23; 4:32; 7:14; 14:22; 15:24; 27:37; Rom. 2:9; 13:1; 1 Cor. 15:45; 2 Cor. 1:23; 1 Thess. 2:8; 5:23; Heb. 4:12; 6:19; 10:38, 39; 13:17; Jas. 1:21; 5:20; 1 Pet. 1:

9, 22; 2:11, 25; 3:20; 4:19; 2 Pet. 2:8, 14; 3 John 2; Rev. 6:9; 16:3; 18:13, 14; 20:4. In all, 58 times.

Life and Lives. Matt. 2:20; 6:25, twice; 10:39, twice; 16:25, twice; 20:28; Mark 3:4; 8:35, twice; 10:45; Luke 6:9; 9:24, twice, 56; 12:22, 23; 14:26; 17:33; John 10:11, 15, 27; 12:25, twice; 13:37, 38; 15:13; Acts 15:26; 20:10, 24; 27:10, 22; Rom. 11:3; 16:4; Phil. 2:30; 1 John 3:16, twice; Rev. 8:9; 12:11. In all, 40 times.

Mind. Acts 14:2; Phil. 1:27; Heb. 12:3.

Heart. Eph. 6:6; Col. 3:23 (heartily).

Us. John 10:24.

You. 2 Cor. 12:15.

Psuchee is defined by Robinson to mean primarily, "The breath. Usually, and in the New Testament, the vital breath, Lat. *animus*, life through which the body lives and feels, *i. e.*, the principle of life manifested in the breath, Heb. *neh-phesh*." With this, as the primary definition of this word, agree Liddell & Scott, Parkhurst, and Greenfield.

SPIRIT IN THE OLD TESTAMENT.

Spirit is translated from two Hebrew words, *n'shah-mah* and *roo-agh*. The following is their complete use:—

N'shah-mah. This word occurs in the Old Testament twenty-four times, and is translated in five different ways, viz.:—

Breath. Gen. 2:7; 7:22; Deut. 20:16; Josh. 10:40; 11:11, 14; 1 Kings 15:29; 17:17; Job 27:3; 33:4; 34:14; 37:10; Ps. 150:6; Isa. 2:22; 30:33; 42:5; Dan. 10:17.

Blast. 2 Sam. 22:16; Job 4:9; Ps. 18:15.

Spirit. Job 26:4; Prov. 20:27.

Soul. Isa. 57:16.

Inspiration. Job 32:8.

N'shah-mah is defined by Gesenius as follows: "1. Breath, spirit, spoken of the breath of God, i. e., a) the wind, b) the breath; breathing of his anger. 2. Breath, life, of man and beasts. 3. The mind, intellect. 4. Concr., living thing, animal."

Roo-agh occurs in the Old Testament 442 times, and is translated in sixteen different ways, as follows:—

Spirit. We do not give the instances in which this word is rendered spirit, both because they are very numerous, and because the word spirit in the Old Testament is in every instance from this word, except Job 26:4, and Prov. 20:27, in which cases it comes from *n'shah-mah*.

Wind. Gen. 8:1; Ex. 10:13, twice, 19; 14:21; 15:10; Num. 11:31; 2 Sam. 22:11; 1 Kings 18:45; 19:11, thrice; 2 Kings 3:17; Job 1:19; 6:26; 7:7; 8:2; 15:2; 28:25; 30:15, 22; 37:21; Ps. 1:4; 18:10, 42; 35:5; 48:7; 55:8; 78:39; 83:13; 103:16; 104:3; 107:25; 135:7; 147:18; 148:8; Prov. 11:29; 25:14, 23; 27:16; 30:4; Eccl. 1:6, twice; 5:16; 11:4; Isa. 7:2; 11:15; 17:13; 26:18; 27:8; 32:2; 41:16, 29; 57:13; 64:6; Jer. 2:24; 4:11, 12; 5:13; 10:13; 13:24; 14:6; 18:17; 22:22; 49:32, 36, twice; 51:1, 16; Eze. 1:4; 5:2, 10, 12; 12:14; 13:11, 13; 17:10, 21; 19:12; 27:26; 37:9, thrice; Dan. 8:8; 11:4; Hos. 4:19; 8:7; 12:1; 13:15; Amos 4:13; Jonah 1:4; 4:8; Zech. 2:6; 5:9. Total, 94 times.

It is also rendered cool, Gen. 3:8; quarters, 1 Chron. 9:24; side, Jer. 52:23; Eze. 42:16, 17, 18, 19, 20; and vain, Job 16:3; literally, wind in each case.

Breath. Gen. 6:17; 7:15, 22; 2 Sam. 22:16; Job 4:9; 9:18; 12:10; 15:30; 17:1; 19:17; Ps. 18:15; 33:6; 104:29; 135:17; 146:4; Eccl. 3:19; Isa. 11:4; 30:28; 33:11; Jer. 10:14; 51:17; Lam. 4:20; Eze. 37:5, 6, 8, 9, 10; Hab. 2:19. Total, 28 times.

Smell. Ex. 30:38; Gen. 8:21; 27:27; Lev. 26:31; Deut. 4:28; Job 39:25; Ps. 115:6; Amos 5:21. Total, 8 times. Also, toucheth, Judg. 16:9; understanding, Isa. 11:3; accept, 1 Sam. 26:19; margin of each, smell.

Mind. Gen. 26:35; Prov. 29:11; Eze. 11:5; 20:32. Hab. 1:11. Total, 5 times.

Blast. Ex. 15:8; 2 Kings 19:7; Isa. 25:4; 37:7. Total, 4 times.

Tempest. Ps. 11:6.

Anger. Judg. 8:3.

Courage. Josh. 2:11.

Air. Job 41:16.

Roo-agh is defined by Gesenius thus: "1. Breath, a breathing, blowing, i. e., a) breath of the nostrils, b) breath of the mouth, c) breath of air, air in motion. 2. The vital breath, spirit, life, the principle of life as embodied and manifested in the breath of the mouth and nostrils, spoken both of men and beasts. 3. The rational soul, mind, spirit. a) As the seat of the affections, emotions, and passions of various kinds. b) In reference to the disposition, the mode of feeling, and acting. c) Of will, counsel, purpose."

SPIRIT IN THE NEW TESTAMENT.

The word spirit is translated from *pneuma*, which occurs 385 times, and is rendered ghost, spirit, wind, and life, as follows:—

Spirit. The word spirit in the New Testament is from the word *pneuma*, in every instance; so we need not give the 291 instances of its occurrence, as the reader will know whenever he meets this word that it is from this original.

Ghost. Matt. 1:18, 20; 3:11; 12:31, 32; 27:50; 28:19; Mark 1:8; 3:29; 12:36; 13:11; Luke 1:15, 35, 41, 67; 2:25, 26; 3:16, 22; 4:1; 12:10, 12; John

1:33; 7:39; 14:26; 19:30; 20:22; Acts 1:2, 5, 8, 16; 2:4, 33, 38; 4:8, 31; 5:3, 32; 6:3, 5; 7:51, 55; 8:15, 17, 18, 19; 9:17, 31; 10:38, 44, 45, 47; 11:15, 16, 24; 13:2, 4, 9, 52; 15:8, 28; 16:6; 19:2, twice, 6; 20:23, 28; 21:11; 28:25; Rom. 5:5; 9:1; 14:17; 15:13, 16; 1 Cor. 2:13; 6:19; 12:3; 2 Cor. 6:6; 13:14; 1 Thess. 1:5, 6; 2 Tim. 1:14; Titus 3:5; Heb. 2:4; 3:7; 6:4; 9:8; 10:15; 1 Pet. 1:12; 2 Pet. 1:21; 1 John 5:7; Jude 20. Total, 92 times.

"It may be worth remarking," says Parkhurst in his Greek Lexicon, "that the leading sense of the old English word ghost is breath; that ghost is evidently of the same root with gust of wind; and that both these words are plain derivatives from the Hebrew, to move with violence; whence also gush, etc."

Wind. John 3:8.

Life. Rev. 13:15 (margin, breath).

Pneuma is defined by Robinson to mean, primarily, "1. A breathing, breath, breath of air, air in motion. 2. The spirit of man, i. e., the vital spirit, life, soul, the principle of life residing in the breath breathed into man from God, and again returning to God." So also Liddell & Scott, Parkhurst, and Greenfield.

A STUPENDOUS FACT.

We now call the attention of the Bible student to the following stupendous fact:—

The word "soul," or rather the Hebrew and Greek from which it is translated, occurs in the word of God eight hundred and seventy-three times—seven hundred and sixty-eight times in the Old Testament, and one hundred and five times in the New. Also, the word rendered "spirit" occurs in both Testaments eight hundred and twenty-seven times—four hundred and forty-two in the Old Testament, and three hundred and

eighty-five in the New. Their aggregate use is *seventeen hundred times*.

But notwithstanding the frequent use of these words, they are never once qualified by such expressions as "immortal," "deathless," "never-dying," etc., which so much abound in modern theology. Though the Bible speaks to us eight hundred and seventy-three times of the soul, it never once calls it an "*immortal soul*;" and though it tells us eight hundred and twenty-seven times of the spirit, it never once tells us of a "*deathless spirit*."

HELL.

The word hell in the New Testament is translated from three words, each of them having a different meaning. These words are *hades*, *gehenna* and *tartaro-o*. "*Hades*" means the grave, or state of the dead; "*gehenna*," the place of future punishment, or lake of fire; and "*tartarus*," the abode or condition of the fallen angels. As these three words, which have different meanings, are all translated by the word hell, which now has only one meaning, and so gives the general reader a wrong idea, we will give the remarks of some good critics, and every instance in which these words occur.

1. **HADES.** This *never* means the place of punishment. Its primary meaning is, "An unseen place, the grave, pit, region of the dead," etc. See Grove's "Greek and English Dictionary." Dr. Clarke says of *hades*, "The word hell, used in common translation, conveys now an improper meaning of the original word; because hell is only used to signify the place of the damned. But the word hell comes from the Anglo-Saxon *helan*, to cover." And Dr. Campbell also says that hell "at first denoted what was *secret*, or *concealed*."

We will now give each text in which the word *hades*

occurs, in every one of which, except 1 Cor. 15:55, it is rendered hell. Let the reader bear in mind that in each case it means the grave, pit, or state of the dead. Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13, 14.

This is a complete list of the use of *hades*, and the reader may decide whether it means a place of "torment," or as the word signifies, the pit, the sepulcher, and state of the dead in general.

The "Revised Version" uses the original word *hades*, and does not translate it *hell*.

The word in the Old Testament which corresponds to the word *hades* in the New, is *sheol*. Its complete list, in which it is translated hell, grave, and the pit, is as follows:—

Hell. Deut. 32:22; 2 Sam. 22:6; Job 11:8; 26:6; Ps. 9:17; 16:10; 18:5; 55:15; 86:13; 116:3; 139:8; Prov. 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; Isa. 5:14; 14:9, 15; 28:15, 18; 57:9; Eze. 31:16, 17; 32:21, 27; Amos 9:2; Jonah 2:2; Hab. 2:5.

Grave. Gen. 37:35; 42:38; 44:29, 31; 1 Sam. 2:6; 1 Kings 2:6, 9; Job 7:9; 14:13; 17:13; 21:13; 24:19; Ps. 6:5; 30:3; 31:17; 49:14, twice, 15; 88:3; 89:48; 141:7; Prov. 1:12; 30:16; Eccl. 9:10; Cant. 8:6; Isa. 14:11; 38:10, 18; Eze. 31:15; Hos. 13:14, twice.

Pit. Num. 16:30, 33; Job 17:16.

2. "GEHENNA." Greenfield, in "The Polymycrian Greek Lexicon to the New Testament," defines this as follows: "Properly the valley of Hinnom, 2 Kings 23:10, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order

to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." The Saviour has used this word to denote future punishment. It is found only in the following texts, where it is uniformly rendered hell, and is usually addressed to the Jews; Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

We will now quote a criticism on this word, and give its use in the Old Testament. Mr. Ellis—a Hebrew and Greek scholar—says, "Gehenna is not a Greek word; it does not occur in any classical author; it is merely the Grecian mode of spelling the Hebrew words which are translated, 'The valley of Hinnom.'" It is found in the following places: Josh. 15:8; 18:16; 2 Kings 23:10; 2 Chron. 28:3; 33:6; Jer. 7:31, 32; 19:2, 6; 32:35. From history and prophecy we perceive that *Gehenna* is not a place where the wicked are now being punished, nor will it ever be a place where they will be kept alive in perpetual torments. God sur-named the place, Jer. 7:32, the Valley of Slaughter, and to affirm that the wicked will be kept alive there forever, is to charge God with having named it inappropriately!

3. "*Tartaro-o*." This word occurs only in 2 Pet. 2:4: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto Judgment." Grove in his Lexicon defines *tartarus* to be "the infernal regions, hell of the poets, a dark place, prison, dungeon, jail;" but Dr. Scott says its meaning must not be sought from the fables of heathen poets, but from the general tenor of the Scriptures." Dr. Bloomfield says it is "an intensive reduplication of the very old word *tar*, which in the earliest dialects seemed to have signified dark."

Mr. Parkhurst, in his Greek Lexicon, says, "*Tartarus*, in its proper physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe." According to this, *tartarus* would include those aerial regions bounding this fallen planet, which Satan, as the prince and power of the air, is said to inhabit. The parallel text in Jude says, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the Judgment of the great day." Verse 6.

PERPETUITY OF SPIRITUAL GIFTS.

1. They are incorporated in the commission of the Christian ministry. Mark 16:15-18.

2. This commission extends to the end of the Christian age. Matt. 28:18-20.

3. God set them in the Christian church, in connection with evangelists, pastors, and teachers, to continue parallel with them to the end. 1 Cor. 12:28; Eph. 4:11-13; 1 Cor. 13:8-10.

4. The New Testament records the fact that both men and women in the early church were visited with spiritual gifts. Acts 2:1-4; 3:1-8; 7:55, 56; 9:1-18; 10:1-33; 14:8-10; 16:16-18; 18:9, 10; 21:8-11; 28:1-6, 8; 1 Cor. 12:1, 4-11; 2 Cor. 12:1-7; Gal. 1:11, 12; 2:2; Rev. 1:9, 10.

5. The gifts were designed for the unity, perfection, and purity, of the church. Eph. 4:11-14; 1 Cor. 1:7, 8.

6. As we leave the New Testament, church history furnishes multiplied instances of God's miraculous and spiritual manifestations to his people throughout the Christian dispensation. See the work entitled, "Spirit of God, its Offices and Manifestations in the Christian Age," for sale at the office of REVIEW AND HERALD.

7. They were to be revived in the last days. Acts 2:17-20; Joel 2:28-32; 1 Cor. 1:7, 8. Compare Rev. 12:17; 19:10, with Isa 30:8-13. See margin of verse 8.

THE TWO COVENANTS.

The word covenant, as used in the Scriptures, is very extensive in signification, as may be seen from the following definitions:—

HEBREW. "*Berith*, 1. a covenant, league. 2. Also the condition of God's covenant with Israel, viz., a) the covenant of promise. b) Oftener the precepts of God." Gesenius.

GREEK. "*Diatheeke*, any disposition, arrangement, institution, or dispensation; hence, a testament, will; a covenant, i. e., mutual promises on mutual conditions, or promises with conditions annexed; meton. a body of laws and precepts, specially to which certain promises are annexed; promises, specially which are annexed to certain laws." Greenfield.

ENGLISH. "*Covenant*, a mutual agreement—contract, stipulation. A writing containing the terms of agreement. The promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man." Webster.

1. God made two covenants with Israel. Jer. 31:31-34; Heb. 8:6-8; Rom. 9:4; Eph. 2:11, 12.

2. "The first covenant" (Heb. 9:1), was *not the first in time*, but the first of the two made with Israel; for,

a. There was a covenant established with Noah, and with every living creature upon the earth,—a covenant of promise only. Gen. 9:9-17.

b. Also one with Abraham; promises on conditions. Gen. 17:1-11; 26:1-5; Acts 7:8.

c. Abraham made a covenant with Abimelech. Gen. 21:22-32.

2. The first covenant with Israel. Ex. 19:5-8. (Mutual promises on conditions.)

a. Conditions—they must obey the voice of God and keep his covenant.

b. Promises—(1) God promised that they should be a peculiar treasure unto him; a holy nation. (2) They promised to do all that the Lord said.

3. When they heard his voice he declared unto them the ten commandments, which are also called a covenant. Ex. 20:1-17; Deut. 4:12, 13. The tables on which God wrote his law were called "the tables of the covenant." Ex. 24:12; 31:18; Heb. 9:4.

4. One covenant may be based upon another, as a covenant of promises upon a covenant of law, as their condition. Example, 2 Kings 23:2, 3.

5. The first covenant with Israel was made *concerning* certain words which God spoke to them. Ex. 24:7, 8. That is, the promises in Ex. 19:5-8 were conditioned upon obedience to his covenant, or law.

6. The first covenant was dedicated with blood. Ex. 24:7, 8; Heb. 9:16-20.

7. That covenant was made void because of the disobedience of the people. a. They promised to be obedient; but God said, "My covenant they brake" (Jer. 31:32); b. God promised to regard them as a peculiar and holy people; but "I regarded them not, saith the Lord." Heb. 8:9.

8. The blood offered under that covenant could not take away their sin. Heb. 10:4. Therefore, another was necessary.

9. The second covenant was "established upon better promises," to wit., the forgiveness of sin. Heb. 8:6-12. (In other respects, the promises of God in the first were identical with those in the second.)

10. The new covenant was also dedicated with blood,

which can take away sin. Heb. 9:23-26; 13:11, 12; 1 John 1:7; Matt. 26:23; Eph. 1:7; 1 Peter 1:19; Rev. 5:9; 7:14.

11. God the Father is the Covenantor or contracting party in both covenants. Heb. 8:8, 9.

12. Jesus Christ is the mediator of the new covenant. Heb. 8:1-6; 9:14, 15. Neither Moses nor Aaron made the first covenant, or gave the ten commandments, which were its condition; they were mediators. Such also is the relation of Christ in the new.

13. In the new, God says, "I will put my law in their inward parts, and write it in their hearts." Jer. 31:33; Heb. 8:10; 2 Cor. 3:3.

14. That Christ is mediating over *the same law* which was the condition of the first covenant is proved in that he mediates for those who transgressed under the first covenant. Heb. 9:15.

15. After the death of Christ no addition could be made to the covenant. Heb. 9:16-23.

A thorough examination of the "Abrahamic covenant," its promises, conditions, and relations, strengthens the argument drawn from the texts here cited.

NOTE ON THE WORD SABBATH.

In giving instances of the "ceremonial sabbaths," we include Lam. 1:7, because the word "sabbaths" is there in our version, but it is probably a mistranslation. The original word there used Gesenius defines: "*Destructions, calamities.* Lam. 1:7." The "Englishman's Hebrew Concordance" gives a note on this text: "(perhaps lit. *destructions.*.)" It is found in this place only. The prophet is bewailing the "calamities" of Israel which her enemies mocked at.

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